THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

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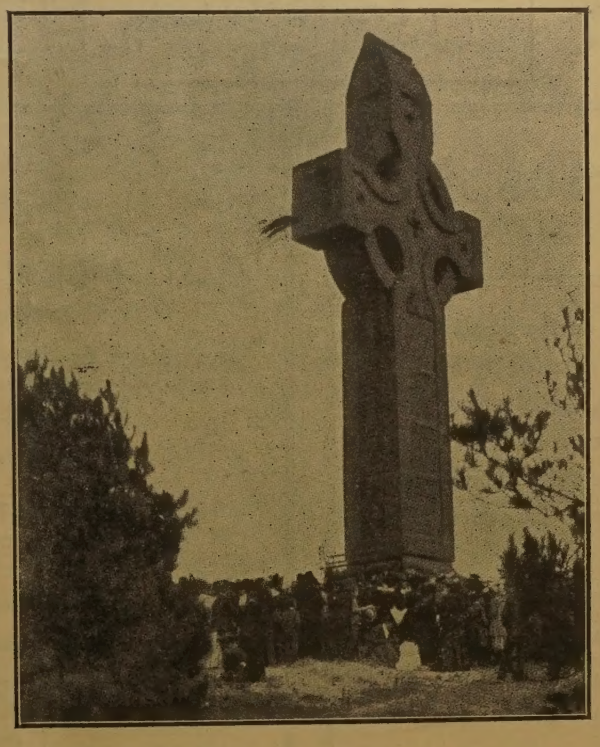

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Volume LII.
Number 4.

San Francisco, November, 1916

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The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Irving Peake Johnson, D. D., Bishop Coadjutor-elect of the Diocese of Colorado, as follows:

Time: Feast of the Circumcision, January 1, 1917.

Place: St. John's Cathedral, Denver, Colorado.

Consecrators: The Presiding Bishop, The Bishop of Colorado, The Bishop of New Jersey.

Presenters: The Bishop of Minnesota, The Bishop of Salina.

Preacher: The Bishop of Nebraska.

Attending Presbyters: Rev. W. Everett Johnson, Rev. Edwin C. Johnson.

Master of Ceremonies: Rev. Frederick W. Oakes.

DANIEL S. TUTTLE,
Presiding Bishop.

The Bishop's House,
St. Louis, Mo., October 16, 1916.

Bishop Brewer of Montana, whose recent death is mourned by the whole Church, was a missionary of the old type. Beginning in Montana in the day of small things, he built steadily and substantially until he had made it a self-supporting diocese; and not only a self-supporting, but a diocese contributing in proportion to its ability for the work of the whole Church. He first introduced the apportionment method in Montana, and then urged its nation-wide adoption. Because it was largely due to his advocacy that this plan was established, he was called the "Father of the Apportionment."

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HOUSE OF BISHOPS.

St. Louis, Oct. 24, 1916.

The Presiding Bishop has taken order for the ordination and Consecration of the Rev. James Wise, Bishop Coadjutor-elect of the Diocese of Kansas, as follows:

Time: SS. Simon and Jude, Saturday, October 28, 1916.

Place: Church of the Holy Communion, St. Louis.

Consecrators: The Presiding Bishop; the Bishop of Nebraska, the Bishop of New Jersey.

Presenters: The Bishop of Texas, the Bishop Coadjutor of Missouri.

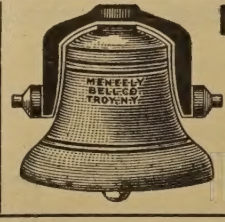
Preacher: The Bishop of the Philippines.

Attending Presbyters: Rev. I. P. Johnson, D. D., Rev. Charles H. Young.

Master of Ceremonies: Rev. H. W. Mizner.

Faithfully,
DANIEL S. TUTTLE,
Presiding Bishop.

The Missionary Calendar is most helpful in stimulating interest in the Missionary work of the Church. It has been necessary to slightly increase the price owing to cost of paper, etc., but it is well worth a deal more than the price, 35c postpaid, if ordered from the Diocesan House.



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To PUBLISHERS: Kindly send books for eview to the office of the Editor, 1217 Sacamento Street, San Francisco.

To CORRESPONDENTS in the various ioceses and Districts of the PROVINCE OF HE PACIFIC: Kindly send us news items o that we may receive them by the 20th of ach month. Address the Editor at 1217 acramento Street, San Francisco. If an lustration is desired please send cut. Short ems may be sent as late as the 25th.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

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When a change of address is desired, both ne old and the new address must be given, ncluding town, county and State.

Entered at the San Francisco Postoffice as second class matter.

NOVEMBER CALENDAR.

1. All Saints (white).
5. 20th Sunday after Trinity.
12. 21st Sunday after Trinity.
14. Convocation of Oakland.
19. 22nd Sunday after Trinity.
21. Convocation of San Jose.
26. Sunday next before Advent.
28. Convocation of San Francisco.
30. St. Andrew, Apostle (red).

The Bishop of California has been sending out "Call to Colors" Papers from time to time to members of the Committee on Stewardship appointed by the Convention of 1915. While all have been to the point in his endeavor to instill the idea of Self-Proportionment into the minds of the members of the various congregations through this Committee, made up of two members from each congregation, we print the last call, with the Bishop's permission, as of general interest to all our readers.

"CALL TO COLORS" PAPERS.

No. V.

Salt loses its savor, so do circular letters. There is something of a dry wit in calling the handbills scattered about lavishly in the streets "dodgers." There are so many of them and they float around so promiscuously that it is easy to "dodge" them. The salt in what they are dubbed then is in the wit rather than in the writ. All of which suggests that, taking things as they are, perhaps papers like these sent out for a Call to Christian Colors are good "dodgers" and are at least worth their cost—to the printer! This might be so, good reader,—if you have happily read as far as this—if you to whom this is addressed were not a bit interested in your Church and did not care a copper as to anything done in the Convention of our Diocese and had no compunction about being a "slacker" on the Committee to which the Convention has appointed you.

Because there is nothing of the kind, I believe, and you do think your Church is worth something to you and are willing to lend-a-hand so far as you can for its interests on a committee or otherwise, this further "Call to Colors" is sent out with the conviction that if its subject matter does not tend to grip your conscience it will be the fault of the writer in presenting it, not of the subject matter itself.

Since the last of this series of papers was issued our whole nation has had a striking illustration of what a Call to Colors for patriotism is. Something like that is the opportunity for a true response to the "Call" from our religion. To many of those now on the Mexican border the Call to Colors has meant a sharp revision of routine. Former hours scheduled for the day's doings in the home, in the office, the shop, has given place to the bugle call hours in the camp. It has been a decided change in the point of view. The answer to the Call, however, had to be taken seriously and meant just the willingness to look at the promptings of duty in a new light. The man could not heed the Call to the army and at the same time stay just where he was. And so with most of us the Call to Christian Colors, if it counts for anything with us will not leave us going on in the old way of looking at things without lifting a finger to adapt our routines and our habits of thought and will to that Call. Most of us to be truer and better Christians need to get out of ruts. And modern highway construction does away with ruts by providing for smooth running on a roadway of restricted but free running width, requiring both new intelligence and new watchfulness in the chauffeur. For Church people to be set in wrong habits or no habits of giving for example, with never a move toward a better understanding or habit of what Christian giving really is, is Christianly speaking to live in a hardscrabble and pathless pace of progress.

And the habit of giving is one of the best and most significant tests of the alert mobilization of Christians to their Christian Call to Colors. That is the reason why these papers use that as a sample of all other response in Christian character and living. The way a Christian deals with his money almost inevitably tells its story of the manner in which he deals with his God. This thought once absorbed makes what has been called a new viewpoint for the soul. And so you are asked as a member of the Committee on Christian Stewardship to help in example and in influence as if you meant it in gradually starting up throughout our Diocese a new spirit of response to our Christian Call to make good that which we so solemnly affirm before God—"All things come of Thee and of Thine own have we given Thee."

Three practical ways are suggested here to your prayers for guidance and your efforts:

1. At every Communion we offer and present unto God ourselves, our souls and bodies.

2. As a token that we mean what we say, by some regular system we offer of our means some habitual and conscientious percentage of income or wages, as a credential of the reality of our offering ourselves.

3. So either our money talks to God out of an honest heart or we are in His sight habitual defaulters or our lip-service is very cheap in God's unerring audit.

If I speak plainly, I speak lovingly, and with the profound conviction that not only is it in the line of my true effort for guidance but of your own conviction and conscience as you think it all over.

Yours sincerely and affectionately,

WILLIAM F. NICHOLS.

THE BISHOP'S OFFICE,
Diocesan House, 1215 Sacramento Street,
San Francisco, Cal.

All Saints' Day, 1 November, 1916.

To the Clergy and Congregations of the Diocese:

As Thanksgiving Day approaches it is opportune to be thinking of "preparedness" for a remembrance of our Old Ladies' Home in the offerings on that day. And preparedness for that is free from some of the considerations which may seem exigent when other appeals for special objects confront you. Thanksgiving Day, being a week day, has no regular Sunday pre-emption of its offerings and so there is no conflict between the contributions then and those for ordinary current demands. Then both as a day of Thanksgiving for our own home comforts and blessings as well as for the bounties of our Heavenly Father, our hearts naturally warm to an expression of this in a substantial way on Thanksgiving Day itself. And to turn such an expression into helping a Home for our aged Church people, who might otherwise lack it, is, I submit, a most happy way of looking at it.

Our Protestant Episcopal Old Ladies' Home is our oldest Church Institution in the Diocese, and, it would appear, the oldest of our Church—as it is the only Home of the kind—on the Pacific Coast. For nearly fifty years it has solaced the advanced years of our Churchwomen and in a very real sense, with its Chapel and Sacraments and Church atmosphere, has fulfilled for them the prophecy that "at evening time it shall be light." The contributors and Board members and Matrons and workers for its welfare have included many of our leading Church members now at rest. And since last Thanksgiving Day its finances have been made considerably easier by the gift towards its endowment of $40,000 held in trust for the Home by the Corporation of the Diocese. This munificent provision has been made by one of our oldest Churchwomen, Mrs. Mary Elizabeth Nelson. Then the only indebtedness, about $3,700, has been cleared entirely by Mrs. L. F. Monteagle. Furthermore, the Home in its management has been passed on to a new generation by those who have long carried its responsibilities, and the continuity of former Boards has been reinforced by new membership, Mrs. A. L. House becoming the President of the Ladies' Board.

Over and above the income from the new endowment fund considerable will still be needed for the running expenses, and the Home itself must have repairs and modern improvements. Everything then seems favorable for a new vigor of preparedness for, and interest in, the Thanksgiving Offerings from our congregations. If such offerings could aggregate $1,500 a year from the Diocese, it would be a worthy sum. Will not our clergy throw themselves into an especial campaign of preparedness for it this year, endeavoring to inform their people about it beforehand and at the time, and so try to create the sentiment of an "Old Ladies' Home Offering as a token of every home's Thanksgiving."

Yours very sincerely,
WILLIAM F. NICHOLS.

LADIES' BOARD OF MANAGERS:

Mrs. Arthur L. House, President.
Mrs. James D. Ruggles, Vice-President.
Mrs. George C. Boardman, Recording Secretary.
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After years of loving service given freely in behalf of her aged sisters, Mrs. R. B. Sanchez has resigned from the presidency of the Protestant Episcopal Old Ladies' Home. It was with deepest regret and expressions of sincere appreciation of her work and self-sacrifice that her resignation was accepted. It will, indeed, be difficult for anyone to take her place on the Board of Managers, as Mrs. Sanchez has been connected with the Home for forty-six years and has been resident-president for the last ten years, giving unlimited time and interest in the welfare of the Home, saving hundreds of dollars in her careful management.

The Ladies' Board of Managers of the Old Ladies' Home wish to convey their appreciation and thanks for the many useful articles and the money contributed on the Annual Donation Day. It is hoped that this will reach many thus contributing whose gifts were not marked and whose addresses are not known preventing personal acknowledgment. As the endowment will not provide all that is needed for maintenance of the Home, monthly and yearly contributions will be welcome.

A MORNING PRAYER.

BY ADELAIDE MABIE.

Invocation.
Lord, be with me all the day,
As the moments wend their way;
Teach me always how to pray,
Gentle, loving Master!

Temptation.
Thou hast brought me through the night,
To another day of fight,
With temptation and with sin,
Help me, Oh my Master!

Occupation.
Give me work that's great or small,
Nor let me by the wayside fall,
Grant me strength to do it all
In Thy name, my Master!

Resignation.
Do not let me lose my trust;
Help me suffer, if I must,
If it be Thy holy will,
Oh! my Lord and Master!

Renunciation.
Whate'er the world may bring to me
Of health or wealth or action free,
Spent in service may it be
All for Thee, my Master!

Consummation.
When earth's moments all are done,
And the gates of Heaven be won,
May my soul eternally
Dwell with Thee, my Master!

THANKSGIVING.

BY MARIAN TAYLOR.

Giving thanks *always* for *all* things unto God.—Eph. 5:20.

The earth pulsates with joy today,
Brings forth her hymn of praise;
Look up then, dear; look up, give thanks
Thy jubilate raise.
"Give thanks for trouble, grief and loss
For months of weary pain?
Alas, for me, can never come
Thanksgiving Day again.

"My loved ones gone, alone I wait,
My sorrow none can tell,
And yet thou sayest. 'thankful be,
God doeth all things well.'"
Yes, listen, dear. Rememberest thou
Last autumn, drear and cold,
When summer's sun had burned the earth
Till she looked hard and old?

The grass so green had changed to brown
The trees grew gaunt and bare,
And desolation came upon
The scene that once was fair.
Then He, who never slumbereth,
In pity sent the rain,
That mother earth might be refreshed
And yield her fruits again.

Rememberest how her hardened breast,
In spite of all its lack,
At first, in passionate despair,
Beat every raindrop back.
But afterward, surrender came,
And then she grew so fair,
That song-birds crooned with pure delight
And fragrance filled the air.

'Twas even thus with thee, dear one,
Thy soul was growing lean;
No fruit to glorify the Lord
In thy poor life was seen.
And so, the Father, in His love—
His pitying, tender love—
Supplied thy need, thy greatest need,
In showers from above.

Beat not the raindrops back, dear one,
Thy spirit do not shroud
In doubts of God, who placed the bow
Of promise in the cloud.
He gave His Son, His precious Son,
To save the world from sin;
And with that gift are all things else,
For heaven is within.

No outward loss, nor grief, nor pain,
Can rob thee of that joy;
Come weal or woe, 'twill ever be
Thine own without alloy.
No second causes are there. See
The First Great Cause in all
That comes to thee. Then at God's feet
In adoration fall.

C. M. I. L.

We have received the Forty-eighth Annual Report of the Clergymen's Mutual Insurance League, which has, during its existence, paid over $450,000 to widows and orphans of 526 members. Its plan is that each member gives $2 to the widow and orphans of his deceased brothers. The President, Dr. Dunnell, has been a member from the beginning. Among its members are eight Bishops. A number of the laity pay the dues of one or more clergymen, one lady paying for ten. Any clergyman in good health, under 45 years of age, may become a member by sending $1 membership fee and $2 for the next mortuary call to the Rev. E. B. Rice, 212 North Fulton avenue, Mount Vernon, N. Y.

GENERAL CONVENTION NOTES.

Bishop C. P. Anderson of Chicago held quiet hour for 500 members of the oman's Auxiliary.

The Rev. George Craig Stewart eached for the Guild of St. Barnabas Nurses. About 100 members were esent. Bishop Charles S. Burch, Sur-gan of New York and Chaplain General the Guild, also spoke.

The Board of Missions held a confer-ce with the Missionary Bishops before mulating their recommendations to the nvention.

Probably the oldest deputy is Judge arles Andrews of the Diocese of Cen-l New York. He is 89 years old.

The Rev. Dr. Battershall of Albany d Hon. L. Braford Prince, of New exico have been deputies to the General nvention for thirteen sessions—since 77.

Among the distinguished visitors to the nvention were a Polish Bishop, Bishop ıyshe Wolcott Yeatman-Biggs, Lord shop of Worcester; Bishop H. H. Mont-mery, Secretary of the Society for the opagation of the Gospel in Foreign ırts (ordinarily called the S. P. G.); rchbishop George Thornloe of Ontario, nada; Bishop Williams of Huron, On-rio; Bishop Montgomery, Archbishop of goma, and Archdeacon John Harold ieg, Chaplain to Bishop of Worcester. The opening service was Holy Commun-n at Christ Church Cathedral at an rly hour. At 11 a. m. Moolah Temple ıs filled with 1,200 delegates and guests mitted by ticket. Some 2,400 others osed Linden boulevard for traffic till ter the Procession of Bishops into the mple.

The Convention sermon was preached by shop Tuttle, 80 years old and without ectacles. His text was, "Paul said to e centurion and to the soldiers, 'Except ese abide in the ship, ye cannot be ved.' "—Acts 27:3. (The sermon is print-in full in *The Living Church* and *The urchman* of October 14.) It was a won-erful plea for Unity and Missions.

One hundred and four of the 119 Bish-ps of the Church were present at the rganization of the House. Fifteen Bish-ps have died during the past three years ıd seventeen new Bishops have been nsecrated.

The Rt. Rev. Thomas F. Gailor was ected Chairman of the House of Bishops r six years, and Dr. Samuel Hart, Dean Berkeley Divinity School, was re-ected Secretary.

The Rev. Alexander Mann, Rector of rinity Church, Boston, was elected Presi-nt of the House of Deputies and the ev. Dr. Henry Anstice re-elected Secre-ry. The Rev. Carrol M. Davis, Dean Christ Church Cathedral; the Rev. illiam C. Prout of Herkimer, N. Y., and e Rev. James G. Glass of Alabama were -elected Assistant Secretaries.

A new Hymnal containing 559 hymns as authorized, the proceeds of sale to to the Church Pension Fund. Two hun-ed and twenty-five of the hymns of the resent Hymnal are omitted and 126 dded or restored to it. This does not upplant the old Hymnal. It is hoped at it may be issued at a popular price that it may be placed in all the pews ıd congregational singing encouraged.

The proposed new Canon on the remar-age of divorced persons was defeated by ½ lay votes.

Two Missionary Bishops were elected by the House of Bishops. The Rev. Frank Touret of Colorado Springs was chosen as Bishop of Western Colorado, and the Rev. Hugh L. Burleson, D. D., Editor of the *Spirit of Missions*, was selected for the Episcopate of South Dakota. Before going to the Church Missions House Dr. Burleson was Dean of the Cathedral at Fargo, North Dakota.

There was a strong sentiment in the General Convention to adopt generally the custom already in practice in the Cathedrals at Washington and San Francisco of having the flag of our country displayed in our churches and to follow the cross in church processions.

CHURCH PENSION FUND.

The Church Pension Fund is now entering the last phase of the campaign to raise the $5,000,000 Reserve Fund.

The most important accomplishments to date have been:

1. Unification of all the forces of the Church in an effort adequately to care for the clergy and their families in disability, old age or death.

2. Formal adoption of the pension system by all of the 68 dioceses and 19 missionary districts.

3. Organization of diocesan and district committees, and hundreds of parish committees to conduct the national campaign.

4. Raising of $3,000,000 toward the necessary $5,000,000 Reserve Fund.

With all the forces of the Church united in this common effort it is confidently expected that the $2,000,000 required to complete the fund will be raised before the campaign closes on February 28, 1917.

This means $15,000 a day until March 1.

The Church is firmly united in its determination to bring the present pension campaign to a successful conclusion. An opportunity is now offered to every member of the Church to do a lasting service in removing this problem forever from among difficulties which the Church has faced for so many generations.

That the Church Pension Fund has a wide appeal to the sense of justice of all men and women is indicated by the number of gifts that have been received from persons other than members of the Episcopal Church. Some of these gifts have been as high as $10,000 each. This outside support has been one of the extraordinary features in the establishment of this great fund.

The editor will gladly receive contributions toward the Pension Fund. To help swell the fund Miss Adelaide Mabie, author of "The Master's Gift" (which appeared on the first page of the July number of *The Pacific Churchman*), has sent us 500 copies printed on a card—100 in holly design, 400 in gold and purple—to be sold for 10 cents each. If to be sent by mail enclose stamp, so that full amount may go to the fund.

Editor *Pacific Churchman:*

My Dear Sir: In the September issue of your paper, on page 3, appeared one of the finest articles that for many years we have read in *The Pacific Churchman*. It is fearless, plain spoken and utterly true. Whether this article is an editorial or ordinary contribution it matters not—let the author give the readers of the paper a few more mighty plain statements like that and it will not only force our Church people to view the actual conditions as they are—think the matter over—but also enhance the sale of the paper. The article is certainly the outcome of personal experience and wide observation of the writer—whoever he or she may be. Of course, it will rub the fur the wrong way to some—that is to be expected—but what of it? It is truth—and no wonder the methods of raising money give ample cause for cynical criticism by outsiders. The text in italics (middle column, page 3) might, upon consideration, startle many who probably will take exception to the article. Anyway, the article is a live wire—give us some more of the same vein.

My Dear Mr. Church:

Accept my hearty congratulations upon the bright and attractive appearance and readableness of the October number of *The Pacific Churchman*, one of the best ever issued in its long career.

Yours most sincerely,

AN OLD EDITOR OF IT.

Another.

My Dear Mr. Foster:

Herewith please find check for $1 to meet my subscription to *The Pacific Churchman* for next year. I still take the utmost interest in the paper, which is excellent always, and it still makes its long journey—after I have read it—to South Africa, where it is equally appreciated by the Priest to whom it is sent.

C. J. H.

HOUSE OF CHURCHWOMEN, DIOCESE OF CALIFORNIA.

Committee on Temporary Assistance for Self-Supporting Women and Girls.

Many self-supporting women and girls often lie in their hospital beds worrying and wondering "Where shall I go when I am told to leave the hospital?" They are often even without carfare. We know where some of them might go and do, if assistance were not at hand.

To meet such cases as these a committee has been appointed by the House of Churchwomen of the Episcopal Church, and the members of this committee are getting together a "Fund for the temporary assistance of self-supporting women and girls." Already a number of needy persons have been helped. Each case is aided according to its merits and needs. Some are best served by boarding for a week, others are placed in rooming houses, and to others again money has been given to tide over. Except under special conditions the assistance ought not to exceed two weeks. So far not more than ten dollars has been spent on any one case. In some instances work has been secured in a day or two. One woman was aided for a few days until she could go north to her friends.

The fund has the endorsement of Bishop Nichols and of the House of Churchwomen. The committee is anxious to make the aim and need of such a fund more widely known, and to secure annual subscriptions however small.

The following plans are suggested:

Tell your friends and enlist their sympathy and aid.

Secure annual subscriptions of three dollars or more.

Get parishes, guilds or societies to pledge annual subscriptions, which can be raised by a small tax for each member.

The *problem* is: Where are these women to go when they leave the hospital?

The *solution* is: The fund for temporary assistance.

The joy of the invalid when one can *confidently* say "You will be cared for," can hardly be realized by those who do not see the look of relief which comes with the promised aid.

Subscriptions may be sent to Miss Grace H. Osborn, Secretary-Treasurer, 1275 California street, San Francisco, or to Mrs. W. A. Brewer, Chairman, 728 Fairfield road, Burlingame, Cal.

Diocese of California

The Rev. Frank H. Church has been appointed Priest in charge of Holy Innocents' Parish, San Francisco.

The Annual Bazaar of the Good Samaritan Mission, Potrero and 25th Street, will be held on November 23rd, 24th and 25th.

The Rev. Emery H. Porter, D. D., Rector of Emmanuel Church, Newport, R. I., with his wife, is spending a brief vacation in Berkeley. Dr. Porter is a member of the Standing Committee of his diocese.

The Rev. Dr. Clampett has returned from his visit to the seat of war in France and Belgium and is giving some very interesting lectures on the situation and especially on the work of the Red Cross.

The Very Rev. Dr. Gresham and Mrs. Gresham have returned from St. Louis, having spent a very enjoyable fortnight as the guests of the Presiding Bishop. Bishop Nichols and the Archdeacon are expected about November 1st.

DAUGHTERS OF THE KING.

The Local Assembly met in the Church of St. Matthew, San Mateo, on Saturday, October 28th. At the opening service of Holy Communion the rector, Rev. W. H. Cambridge, made a helpful address.

At the business meeting Mrs. J. Wilmer Gresham gave an interesting account of the meeting of the Daughters at St. Louis. Miss French spoke of theConvalescent work for those leaving the City Hospital. Report was also made of the Rest Rooms maintained by the Daughters.

Mrs. S. L. Abbott was elected President, Mrs. J. D. Ruggles, First Vice-President; Mrs. Burr M. Weeden, Second Vice-President; Miss Helen Bristol, Secretary; Mrs. W. C. Morrow, Corresponding Secretary, and Miss Grace Osborn, Treasurer.

PRAYER BOOK CROSS SERVICE.

The Eleventh Annual Memorial Service of the establishment of the House of Churchwomen in the Diocese of California was held at the foot of the Prayer Book Cross at 3:30 p. m. on October 29th. The combined choirs of about one hundred voices vested in the Stowe Lake Boat House and proceeded to the Cross singing "The Church's One Foundation," preceded by the half-dozen processional crosses and the Cathedral National Flag. Dean Gresham of Grace Cathedral was assisted in the service by Rev. Leslie C. Kelley, Vicar of Grace Chapel, South City, who read the Lesson, and Rev. Frank H. Church, who read the Creed and Prayers. In the absence of the Bishop the address was made by Rev. Harvey S. Hanson, Rector of All Saints' Church, San Francisco and Dean of the Convocation of San Francisco, who took for his text: 1 Cor. 4:20, *"The Kingdom of God is not in word, but in power."* The choir returned to the boat house singing "Ancient of Days." A large number of Church people and others assembled for the service.

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CONVOCATION OF OAKLAND

The Convocation of Oakland will meet in St. Peter's Church, Rock Ridge, on November 14. The morning session will be occupied with the opening service at 10 a. m. and devotional address, followed by the Dean's report and survey of the work of the Convocation. Luncheon will be served at 12:30. The afternoon session will be taken up with routine business, reports and discussions. The chief feature of the day will be the dinner for the clergy and delegates at 6:30 p. m., when there will be speeches and addresses on various topics of great interest to the Church at large by those who have attended the General Convention at St. Louis. A charge of 50 cents a plate will be made for this dinner.

It is hoped to make this meeting of the Convocation one of live and stirring interest. It is also hoped that the parishes and missions will have a goodly representation, and that those intending to be present will communicate with the Rector of the entertaining parish at their earliest opportunity so that ample provision may be made for their entertainment.

A. LUMSDEN MITCHELL,
Secretary.

CONVOCATION OF SAN JOSE.

The Autumn meeting of San Jose will meet in All Saints' Parish, Palo Alto, on Tuesday, November 21st.

CONVOCATION OF SAN FRANCISCO.

The Fall meeting of the Convocation of San Francisco will be held in St. Paul's Church, San Francisco, California Street, near Fillmore, on Tuesday, November 28th.

The Holy Communion will be celebrated at 11 a. m. After lunch the business meeting will convene. The program will include the Pension Fund and The Seamen's Institute. It is hoped to have reports from some of the Deputies to General Convention. The clergy are asked to arrange for two delegates from their parishes.

The Rev. William H. Hermitage has resigned the rectorship of the Church of the Incarnation, San Francisco, and accepted a call to St. Paul's, Sacramento. Mr. Hermitage has done a splendid work in the Sunset District and leaves the parish in good shape for his successor, with plans under way for the first unit of the new buildings which will provide in the near future for a much needed parish room. The Rev. A. B. Chinn will officiate during November.

The new vicarage for Grace Mission, South San Francisco, has been substantially completed, barring only some embellishments which are to be added later as funds are available, and furnished sufficiently for comfortable occupancy by the Archdeacon's Vicar, the Rev. Leslie C. Kelly, together with a student of the Divinity School and his wife. The Bishop and Mrs. Nichols were present at the lighting of the fire in the fireplace shortly before going to the General Convention, with a considerable number of the members of the Mission. The new building was made possible at this time by the gift of $500 from the American Church Building Fund to crown the efforts of the "South City" Church people and a few friends.

THE PASSING OF THE REV. SAMUE MILLS.

Entered into the Rest of Paradise, a the Vicarage in Oakland, California, o September 13, 1916, the Reveren Samuel Mills, Vicar of Holy Innocen Chapel, aged sixty-seven years.

Rarely has the phrase "Entered int Rest," as descriptive of the departure a follower of Christ been more appr pirate than in the case of the Reveren Samuel Mills.

A physical infirmity of a serious natu for a long period has hampered him i his life work, yet bravely has he labore on, "faint yet pursuing," until at last h remaining strength succumbed and h went to his reward.

Mr. Mills was a man of scholarly a tainments. His sermons (always wr ten) were characterized by unusual sp itual force, being drawn from the depth of his own religious experience.

Beneath a gentle and unassuming e terior he possessed the resourcefulne of the pioneer, as shown by the numero churches he was instrumental in buil ing. Especially was his work valued l the young, the last engagement he ma being an appointment to meet the Boy Guild in Holy Innocents.

The Reverend Mr. Mills received h degree of Bachelor of Arts from Trini College, Toronto, Canada, where he gra uated in 1877. He was made a Deac the same year, and ordained to t Priesthood in 1879.

After officiating in Canada for sever years, he removed with his family to t United States in 1887, where he h charges in Minnesota, Missouri, Nebras and Nevada.

At the time of his decease he w Vicar of Holy Innocents Chapel, Oaklan Cal., having officiated there for fo years.

We extend to his bereaved wife a children our heartfelt sympathy.

We quote the following from the *We minster College Bulletin* of Salt La City:

"The second session of the Intermou tain Bible Institute has gone down history with a record of splendid succe We are especially fortunate here betwe the mountains to be able to secure su splendid talent with the limited mea at hand. We are grateful that the gre denominational agencies are so generc in giving us, without charge, the time their able secretaries.

"It would be difficult to single out t best among so much that was very go but it is safe to say that Dr. H. H. Pow of San Francisco and Dr. Warren H. W son of New York City were strong fav ites. Dr. Powell's handling of the Testament was stimulating and thoug producing. Dr. Wilson made his mess on the country Church fascinating to th who are fully wedded to the city. Of other speakers it is only the truth to that not one of them was disappointin

The usual All Saints' Day Service w be held in the chapel at Cypress La Cemetery, Wednesday, November 1st, 11 a. m. The Rev. Dr. Powell will be celebrant and will make the address.

Ten clergy in the Indian field South Dakota have served for terms ceeding from twenty-five to forty- years. In these days of many and quent changes among our clergy th records speak with no uncertain sou There may be other reasons for the cess of the Church's work among the dians of South Dakota, but the m secret has surely been these noble amples of patient and devoted service.

CHINESE MISSION, OAKLAND.

On the afternoon of Sunday, October 1, Bishop Nichols held a most interesting service at True Sunshine Mission to the Chinese in Oakland. The occasion was the annual meeting of the Bishop's Committee when he comes each year to hear the reports of the progress of this mission work, and to extend to the workers in the mission and to the women of the committee words of encouragement and appreciation of their efforts to carry on this foreign mission at home.

The evening service, chants and hymns were entirely in Chinese, led by the Rev. Daniel Ng, and to the visitor—joining in English in the familiar responses, chants and hymns sung so heartily and earnestly in Chinese by the young men, women and children of the Mission—the true meaning of the Spirit of Missions is revealed in a way impossible to describe unless one has experienced it. "All the nations of the earth shall bow before Him." Human hearts of every nationality turning to Him for rest and peace, "a place in the sun," in the *true* sunshine of His love.

The Bishop's sermon on the text, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," was translated clause by clause into Chinese by the Rev. Mr. Ng, so that the oldest, as well as the youngest present could understand his words of comfort and hope. He noted the fact that the woman in the Bible sought for the treasure with the broom, symbol of industry and faithful work, and the candle, symbol of faith and trust in God's power to carry on his own work in spite of difficulties and discouragements.

The Bishop especially commended the Rev. Mr. Ng for his faithful, earnest work in the missions on both sides of the bay —a work successful because the fruit of a sincere Christian life.

At the close of the service, the Chinese children were dismissed, the meeting called to order and the reports of the Bishop's Committee were read.

The Secretary's report showed a steady growth in the Mission during the two years since the last annual meeting. There are now 50 children enrolled in the day school, with an average attendance of 46; 64 children in the Sunday School, with an average attendance of 40; 24 young men enrolled in the Bible Class, with an average attendance of 10. Fifty-nine young men enrolled in the night school during the year. Of these, the highest enrollment during one month was 36, with an average attendance of 16.

St. Paul's Church, Oakland, has been most generous in supplying teachers to help Mrs. Webb in the night school, but at present she has no one to help her on Monday and Friday evenings.

The Treasurer's report showed that the Bishop's Committee has raised between $600 and $700 during the past 18 months. They have also raised an "improvement fund" of $330, quite outside the regular subscriptions, with which they hope to ceil the walls and ceiling of the Mission building with redwood and place new floors throughout, so that by the beginning of the rainy season the place will be warm and sightly.

There are six Parishes represented on the Committee, while there are nineteen Parishes in the East Bay Convocation.

It is impossible for all to give up their lives to God's work in the foreign field, but here is a grand opportunity to do something to aid the progress of Christ's Kingdom in this foreign mission field at home. Christ's last commandment to those who love Him was, "Go ye into all the world, and preach the Gospel to every creature."

Province of the Pacific

DISTRICT OF ALASKA.
Rt. Rev. P. T. Rowe, D.D., Bishop.

The Rev. Eustace P. Ziegler was advanced to the priesthood by the Bishop of Alaska in Holy Trinity Church, Juneau, Alaska, Sunday, September 17. Bishop Rowe preached the ordination sermon, and the Rev. George E. Howard of St. Peter's-by-the-Sea, Sitka, and the Rev. Harold H. Kelley of St. John's, Ketchikan, Examining Chaplains, assisted in the service and in the laying on of hands. Mr. Ziegler came to Alaska seven years ago to take charge of the famous "Red Dragon," the Church clubhouse at Cordova, and two years later was ordered deacon. He recently spent his year's furlough as a special student at Berkeley Divinity School, Hartford, Conn., returning thence to his work at Cordova. Mr. Ziegler is the son of the Rev. Paul Ziegler of Detroit, and has also three brothers in the priesthood.

MISSIONARY DISTRICT OF NEVADA.
Rt. Rev. Geo. C. Hunting, D. D., Bishop.

At the sixth annual conference of the Society of American Indians, held at Cedar Rapids, Iowa, last month, Bishop Hunting, who was in attendance, was elected Chaplain.

The Rev. Sidney W. Creasey, Archdeacon of Southwestern Idaho, and for years missionary among the Bannock Indians in that State, has consented to become the missionary among the Indians at Pyramid Lake Reservation. He will take up this work the first of November. The house for the missionary at the Reservation is now in process of construction, and will be ready before the end of the year.

A guild was organized in September at the Mission in Lovelock, in charge of the Rev. Ross Turman. The object of the guild is to put the work in this new Mission on a more definite basis, to provide for current expenses and to make some definite attempt at getting funds together for a much needed church building. There are at least twenty communicants here, and a number of prospects for Confirmation. The town is showing remarkable growth and, best of all, it is permanent, situated as the town is right in the center of an immense and fertile valley, and in a tremendously rich mineral country.

The Arthur Brooks Memorial Conference will meet in Winnemucca from November 8th to 12th, holding most of the sessions in the new St. Mary's Parish Hall, which will be completed in ample time. The Vicar expects to occupy the upper story as a residence very shortly.

DISTRICT OF NEVADA.

At Winnemucca a vicarage has been built this fall and is now joyfully occupied by the Vicar, the Rev. Ross Truman, and his family. The new vicarage presents the appearance of quite a handsome two-story dwelling, while still giving to the residence the advantages of being all on one ample floor, for the ground is such as to permit of a high basement, with its separate entrance, as a guild or parish house, with good sized hall and rooms for other uses. The Church is to be removed from its present location to the new and better site by the side of the vicarage and parish house.

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Bishop Ferguson, who died in Liberia, Africa, on August 2, was the only negro in the House of Bishops. He literally died at his task, for paralysis of the heart seized him while he was sitting at his desk engaged in correspondence with the workers in the field. He lived only for a few minutes. His funeral was a national event; the president, cabinet and public officials attended, and the whole republic mourned its loss. Without doubt Bishop Ferguson was the largest moral and religious influence in the nation.

The daily press amusingly states that "the names of a Protestant Episcopal Bishop and of numerous clergymen were among the 3,500 on the rolls of the Eighth, Ninth and Tenth regiments of the Plattsburg military camp of instruction when the registration lists closed today. The Bishop is the Rt. Rev. J. DeWolf Perry of Rhode Island. A Methodist Bishop, the Rev. Charles H. Brent of the Philippines, arrived here today to remain throughout the encampment as a guest of Major General Leonard Wood."

The Joint Commission on Business Methods in making its report to the General Convention presented a pamphlet in which it had accumulated an enormous amount of information with the following general conclusions:

"From these we have evidence which, in some cases, shows exceedingly bad conditions, in some cases lax and unbusiness-like habits, and generally a lack of such system as is necessary for safety and for an intelligent understanding of the work of the Church.

"We are bound to say we had no conception of the great number of cases of almost criminal carelessness. . . . There is also a great loss from careless methods. Bad methods invite dishonesty, create losses in innumerable ways and prevent an analysis of conditions. They also discourage men and women from making gifts and bequests to the Church."

The Commission expresses the belief "that the time is ripe to change such a system or lack of system" and "that all accounts of all Church organizations shall be audited at the close of each year either by a certified public accountant or an outside bookkeeper."

This is a most timely movement.

This untoward condition exists not only in the financial management of trust funds and endowments in many Dioceses (not, we are glad to say, in California), but also in many Parishes. The writer is cognizant of one Parish of which the Treasurer kept no cash account and when time for the annual report, could produce no vouchers for the expenditures of the year and had a very imperfect account of offerings and subscriptions. Is it any wonder that a vestry who allow such a condition should repudiate its just debts and disclaim responsibility for the maintenance of the services. The Commission was right in its assertion that "*bad methods invite dishonesty.*"

It would be well if the Church in her General Council should so legislate that such a condition would be impossible.

On account of the physical condition of Bishop Brooke, the Presiding Bishop has appointed Bishop Thurston of eastern Oklahoma to take charge temporarily of the District of Oklahoma. In this connection we are glad to state that Bishop Brooke is making satisfactory recovery from his recent critical illness.

SUNDAY GOLF.

A practical question much debated of late is the propriety of Sunday golf. The argument for Sunday golf is this: "I am in an office or store six days of the week. I go early and I come home late. I have no chance for exercise. I do not get enough of the open air. In order to keep up my health I need to spend Sunday on the golf links. By playing golf on Sunday I keep myself fit for my work." The weak point in the argument lies in the constant repetition of the first personal pronoun singular. It is all I from beginning to end. The whole problem is dealt with from the egotistic standpoint. But man is a social being. All his problems must be looked at from the social standpoint. He must pitch his argument to the key of the Lord's Prayer, in which all the pronouns are plural. A man cannot find out what is allowable on Sunday simply by consulting his own physical needs. He is not living on a desert island. A man is under obligations to ask himself, What is best for the whole city? In what direction should my influence run? On which side should my example count? He is under bonds to take into account the other man. If he is a golfer, he must not forget his caddy. To be sure, the caddy is only a boy, but a full grown man should not consider a boy beneath his notice. Men in the days of Moses were mindful of the rights even of beasts. A caddy works. It is not play to look for somebody else's golf balls and to trudge several miles with a bag of golf clubs on one's back. The caddy does not work on Sunday for the fun of it, but for the money he gets out of it. The golf player must therefore ask himself if it is a manly thing to make someone else work on Sunday that he may play. The business man needs air, but American boys need things also. Is the influence of the golf player on the caddy a wholesome one? The caddy looks up to the man whose clubs he carries. The golfer is to him a gentleman, a man of position and means, a leader whose conduct it is safe to imitate. No man can rightly play golf on Sunday without considering the welfare of his caddy, and not of his caddy only, but of all the caddies in the city and the country. It is said that there are now over a hundred thousand caddies on the golf links of this country every Sunday, and a man must ask himself whether he cares to increase the number. But there are other men besides the caddies who are involved. If play on the golf links is continuous, the work upon them must be continuous also. The greens and trees must be looked after every day. To be sure, the men who do this are usually foreigners, but foreigners are men, and even the Mosaic legislation was careful of their interests. Along with these men one must consider the men who keep the clubhouse open, and also the men, the chauffeur or railroad employees who carry the golfer to the links; a considerable company they form when one gets them all together. Of course a business man needs exercise, but his fellow men also have their needs, and these needs of theirs are not to be lightly ignored. But we are not done yet. If golf is allowable on Sunday, then tennis is, and so are baseball and basketball, and football, and bowling, and all the other games which our generation is fond of. You cannot make a distinction between golf and other games. If it is wise to play golf on Sunday, it is wise to play all games, and if it is proper for one man to play, it is proper for all men to play, and so you come at last face to face with this momentous question: Would it be a good thing for the city, the commonwealth and the Republic if half the people played every Sunday, and the other half worked in order that they might play? That is a question which a golf player is obliged to answer before he earns his right to spend his Sunday on the links. He no doubt needs air, but society also needs air, the air which blows down from the mountains of God. He needs physical exercise, but society also has its imperious needs. It needs to exercise those higher faculties of mind and heart which keep humanity alive. The Sabbath was made for man. It was made for the whole city, the whole nation, the whole human race. If we are faithful to the trust committed to us, we shall remember the Sabbath day to keep it holy, and never by our example shall we weaken its influence over the lives of others, or cripple it in its great work of heartening mankind along the difficult and ascending way.

C. E. J. in *Christian Work.*

INDIANS WAKING UP.

A suit has lately been brought in the Supreme Court of California in which one Ethan Anderson, a Lake county Indian, petitions the court for a writ of mandate, directing the county clerk of Lake county to register his name as a citizen, in order that he may exercise his right to vote at the general election on November 7. The Indian Board of Co-operation took up the case and through its Field Secretary, Rev. F. G. Collett, and its attorneys, advised Anderson's action.

It seems strange that after all the years since the adoption of the fifteenth amendment to the national constitution declaring that there shall be no discrimination in citizenship as to "race, color or previous condition of servitude," that such a course should be necessary.

Registration has been refused to Indians in this country because, if their citizenship was admitted, they could not be denied the right to send their children to school, or the admission of sick and aged Indians to the county hospital. The petitioner sets forth his qualifications to vote, and his right under the acts of Congress of the United States—and the treaty with Mexico by which the area of several States was ceded to the United States and the rights of its citizens secured. The main point at issue has been that Indians being considered Federal wards, the State and county disclaims responsibility for them, in many localities, while the Federal government does not assume for them the care so freely given to foreign immigrants, whose children are welcomed at the public schools whether their parents are citizens or not, and their sick and indigent provided for. The Indian, as a native son of the soil, wants the same rights.

An alternative writ was issued and the case was set to be argued and submitted for the decision of the court, October 2. There can be no doubt what the decision will be or that the legal status of the Indian may be settled once for all. The case has been continued for one month because of so many considerations and such large numbers being involved.

In the neighboring county of Mendocino a public official said that "some of the best citizens in his county were Indians." In some other counties their rights partially are conceded.

An incident occurred in Lake county not long ago which may have set the Indians thinking. White men brought liquor to a number of Indians and the usual result, a fight, followed, in which, in the confusion of the struggle, a gun was fired. The shot tore away the lower jaw of the father of the man who held the gun. The young man was promptly hustled into jail and his father left apparently dying where he fell. A government field matron had him carried to her house, but was unable to give the care he needed. Mr. Collett appeared on the scene and had to telegraph to the Indian Commission at Washington, D. C., for relief for the injured man, as no county aid could be had. While the accused man was amenable to law, and acknowledged to be entitled to support at expense of the county while awaiting trial, the suffering of his father could not be relieved or care provided because the county officials do not consider him a citizen.

The Indians *are* thinking. Many of them think they want to lend a hand to protect this State from the liquor traffic, and public appreciaton is due to the Indian Board of Co-operation for helping them act as well as think.

This action marks a new era in the life of our southwestern Indians and opens great vistas to their ambitions to be and live like white men. As the National Superintendent of Work among Indians for the Woman's Christian Temperance Union I have been glad to join hands with the Indian Board of Co-operation in its far-reaching plans for the advancement of a belated race, in opening a future for Indians, and making them an asset, instead of a menace, to the State.

Dorcas J. Spencer,
1437 Grand St., Alameda.

THE CHRISTIAN'S "GOOD-NIGHT."

The early Christians were accustomed to bid their dying friends "Good-night!" so sure were they of their awakening at the Resurrection morning.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best;—
Good-night!

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep;—
Good-night!

Until the shadow from the earth is cast,
Until He gathers in His sheaves at last,
Until the Lenten gloom is overpast;—
Good-night!

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come—but not in lowly guise;—
Good-night!

Until, made beautiful by love divine,
Thou in the likeness of Thy Lord shalt shine,
And He shall bring that golden crown of thine;—
Good-night!

Only "Good-night!" beloved, not "Farewell!"
A little while, and all His saints shall dwell
In hallowed union, indivisible;—
Good-night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own;—
Good-night!

Sarah Doudney.

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From a Thanksgiving Address by Bishop Howden.

The nation's most important defenses for the future are not the army and navy, but the men and women of pure life and sterling integrity. The biggest dreadnaught will be a worthless hulk in a score of years, but in a little child we have the power to either help to upbuild or drag down this nation for many scores of years.

Friends—are we ready to offer our Thanksgiving for the future of America? Then let us remember that the Spirit of Thanksgiving means duty — means an honest response of life and will to God's goodness. God has blessed us Americans with a splendid freedom—let us see to it that it is not impaired by a vicious license and spirit of selfish lawlessness—God has blessed this nation of ours with an abundance of wealth—let us see to it that it is expended with a charitable heart and with consideration for our brethren. Let your Thanksgiving for America's future be shown in the contribution you can make by your own life's character. Hundreds of men are willing to die for their country—how many are willing to live for their country? In time of war you can lay down your life and like Nathan Hale regret that you have only one to give, and in peace each one of us can live one life to the future of America —so devoted to all worthy service—so moved by noble motives that this nation will in the future find itself a little richer and better for your having lived in it.

When the history of the great war in Europe shall be written, I venture this prophecy—that the finest contribution to the future civilization of the world will be found to have come—not from the kingdom of England, with which so many of us have ties of blood—not from the empire of Germany, with its marvelous efficiency and military prowess—but from the Republic of France, which has caught the vision of the loftiest patriotism and will emerge from the test a great nation because not one republican ideal has been sacrificed, and not one "ideal of humanity bartered for military necessity."

And like our sister Republic—we, too—because true to our ideals—because Religion and Morality and the Fear of God will continue to be our foundations—may hope to go forward to our future mission in God's world saying with our greatest poet,

"Sail on, Oh Ship of State;
Sail on, Oh Union strong and great;
Sail on nor fear to breast the sea,
Our hearts, our hopes, our prayers
Are all for thee."

Bishop Roots of Hankow is urging upon the Church the importance of properly equipping our hospital in Wuchang. There is no place in the foreign field where so much has been done with so little, and the point has at last been reached where work cannot go on without a great and positive enlargement. Plans have been drawn for a group of buildings which, when completed and equipped, will cost in the neighborhood of $160,000.

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THE PASSING OF A SPANISH-AMERICAN WAR NURSE.

Mrs. Lillian G. von Konigsberg, wife of Charles S. von Konigsberg, assistant secretary of the Alameda County Taxpayers' League, and stepmother of Charles von Konigsberg, junior.

"Warm summer sun,
Shine kindly here.
Warm southern wind,
Blow softly here.
Green sod above,
Lie light, lie light.
Good night, dear heart,
Good night, good night."

Will those who attended the military funeral of the late Mrs. von Konigsberg at the Presidio on October 10 ever forget it? The spreading trees and grassy sward of that lovely "God's Acre," the reverent soldiers, the sorrowing friends, the fluttering flags, the gorgeous flowers, and last but most touching of all, the little band of women, members of the Susan L. Mills Auxiliary, United States War Veterans, who so tenderly honored their departed sister. We have heard music of all kinds at funerals, but nothing more sincere than that simple verse sung 'round the open grave.

The deceased lady, daughter of the late Lewis Clark and Clara Palmer Lane, was born at Monmouth, Maine, and graduated from the Monmouth Academy. She taught school for a time and then determined to take up nursing as a profession. With that end in view she entered the hospital at Salem, Mass., whence she graduated, later taking up work in that town.

In 1898 (August 13) she entered the United States army for duty under Surgeon General Sternberg, who assigned her to the Sternberg U. S. Field Hospital, Chickamauga, Georgia. She served also at Savannah and at the First Division Hospital, Huntsville, Alabama. While on duty she numbered among her patients some of the Rough Riders, so she had the honor of being mustered out by Colonel Roosevelt himself at the close of the war and of having the pin of the Spanish-American War Nurses attached to her uniform by his hand. Transferred to California she served for one year at San Francisco's military reservation, the Presidio, at the expiration of which time she resigned by her own request.

A woman of superior intellect, she took a keen interest in everything pertaining to civic betterment. Her methodical neatness revealed her splendid New England training. She took great pride in her order, and deservedly so, for it keeps green the memory of an epochal event—the entry of trained nurses into the United States army. At the sixteenth annual convention of the Spanish-American War Nurses, held in San Francisco during August, 1915, she acted as recording secretary *pro tem.*, and as secretary of the entertainment committee. She was also a notable figure at the reception given the convention by the Woman's Board, P. P. I. E., at its headquarters in the California building.

A force in public life, yet perhaps in private life, in unostentatious deeds of kindness, Mrs. von Konigsberg found her finest expression. So devoted a stepmother was she that she redeemed the name from the opprobrium ofttimes cast upon it. The mother instinct led her even outside her family circle. Said a young man at her funeral, with tears in his eyes: "She was a mother to me; I don't know what I shall do without her."

Death came to her in Oakland, October 6, 1916, from a relapse following an operation, and on October 9 funeral services were held at St. John's Episcopal Church, of which she was an active member. Three clergymen and a vested choir of boys participated, the celebrant being the Rev. Irving Spencer. Although the weather was unpropititious, there was a large attendance, including representatives of most of the organizations to which Mrs. von Konigsberg belonged, viz: The Order of Spanish-American War Nurses, of which she was a charter member; the Parent Teachers' Association of the Franklin Grammar and Technical High School, and the Alameda County Society for the Study and Prevention of Tuberculosis, of which she was a member of the board of directors.

The floral pieces were many and choice, a place of honor being given on the casket to the lovely tribute from the Salem Hospital Nurses' Alumnae Association. Miss Parker, former superintendent of the hospital, was present in person, and with the family was deceased's brother, Charles E. Lane, who came from Long Beach for the last solemn rites.

But the crowning honor of this noble life we feel to be the authorization from Washington, D. C., for interment at the Presidio. So rarely has this privilege been granted that only one other nurse has received burial there.

The military ceremony took place under perfect weather conditions on October 10. The funeral procession was met at the gate of the Presidio by an escort of artillerymen which, dividing, walked on either side of the hearse under the command of an officer. On reaching the grave the Rev. Irving Spencer held a short service, following which the Susan L. Mills Auxiliary, U. S. W. V., took charge. A verse of "Lead, Kindly Light," was sung, and an eloquent eulogy delivered by the past president, Mrs. Hodgman, one that found a lodgment in every heart.

A strikingly beautiful feature was the laying of the red, white and blue in flowers upon the casket by three ladies, who explained the meaning. In brief: Red, symbolic of sacrifice; white for purity and devotion, and blue for truth and victory. Finally there stepped forth a soldier who, standing at the head of the grave, sounded "taps."

As the last sadly-sweet notes died away we left all that was mortal of this good woman in her last resting place, a woman who truly loved and served her country and who had a ready hand and kindly heart for every deed that came her way. Only forty-seven years on the earth, but her warfare accomplished, her victory won!

We left her on the sun-kissed hills bordering San Francisco's matchless bay, among the soldier dead. Left her, thank God, in the sure hope of the resurrection.

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The Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

New Assembly Officers.

Departing from the custom of many years with the approval of Field Secretary G. Frank Shelby, the Los Angeles Diocesan Assembly advanced the election of officers from about the 1st of December to the 28th of September. The newly elected officers will serve until the meeting which is held at the time of the Diocesan Convention, and thereafter the terms will be from convention to convention. This is in line with the action taken by many assembles for the purpose of avoiding the interruption caused by electing officers about St. Andrew's Day.

At the special meeting the following officers were elected: President, E. D. Williams; Vice-President, M. A. Albee; District Vice-Presidents: (1) Northern District, P. H. Frohman of Pasadena; (2) Eastern, V. D. Loly of Anaheim; (3) Southern, John L. Bacon of San Diego; (4) Western, William Shewan of Long Beach; and (5) Central, Allen Culver of Los Angeles; Secretary, J. H. Gilson of St. Paul's, Los Angeles; Treasurer, C. J. Walker of St. Luke's, Los Angeles; Chaplain, Rev. George Davidson of St. John's, Los Angeles, Field Secretary, R. P. Guin of St. Matthias, Los Angeles.

The new president is a veteran in the ranks of the Brotherhood. He was one of those who attended its First Convention and he has been continuously "at it" ever since. He was Chairman of the Attendance Committee of the 1915 Convention, and during the past year has served as Chairman of the Churchmen's Dinner Committee. He seems to have discovered the fountain of perpetual youth, gaining energy as he goes along. Mr. S. B. Robinson, the retiring President, has served both faithfully and efficiently. He holds a place on the National Council. This will be Mr. Albee's third term as Vice-President and Mr. Walker's fourth or fifth term as Treasurer. Mr. Guin, the Field Secretary, has distinguished himself in boys' work.

Efficient chairmen have been appointed for the various committees, and Mr. W. A. Hogarth has been made Financial Secretary. Mr. W. A. Holt is Chairman of the Extension Committee, which is instituting a campaign for better and more numerous chapters.

David's Advice to Solomon.

When King David lay on his death bed, with scarce strength left to speak, he called his son Solomon and gave him this parting admonition, "Show thyself a man." The Rev. A. W. N. Porter, Rector of St. James' Church, Los Angeles, reiterated that exhortation to the crowd of men who were gathered at the twenty-eighth monthly Churchmen's Dinner at the Clark Hotel on October 12. He put power behind his words, as well as full meaning into them by means of the apt illustration for which his sermons and addresses are noted. His subject was "The Religion of a Red-blooded Man." Integrity and purity were the virtues which he emphasized. His address was interrupted here and there with hearty applause, and at the end he received quite an ovation. About seventy-five men were gathered around the tables.

In order to emphasize the fact that these dinners are not exclusively Brotherhood of St. Andrew affairs, Mr. E. D. Williams, newly elected President of the Los Angeles Diocesan Assembly, appointed Dr. A. S. Lobingier toastmaster for the year. It would have been difficult to have found anyone better equipped for that place. Dr. Lobingier is nominally not a Brotherhood man, but like every earnest Christian who "works at his religion," he does Brotherhood work.

Mr. Gilson read a night letter from Mr. George H. Andruss, President of the San Francisco Local Assembly, summing up the Cleveland convention. A personal letter from Edward Copland, formerly of the Junior Chapter of Christ Church, Redondo Beach, but now of Emmanuel Chapter, Cleveland, giving some very interesting sidelights on the National Convention, was also read, and, like the message of Mr. Andruss, received with applause.

The November Dinner.

The next Churchmen's Dinner will be held at the Clark Hotel, Thursday, November 9, at 6:30 p. m. Mr. Gair and other delegates, both clerical and lay, will at that time give some first hand impressions of the Brotherhood Convention and of the General Convention.

Extension Committee Hard at Work.

The Extension Committee, under Mr. W. A. Holt, has its hands full with preparations for the campaign which is soon to begin. Everybody is busy "bringing up ammunition." Not only the Brotherhood, but the Church will receive a powerful impetus as a result of the campaign.

FACTS FROM FLORIDA.

The baggage room in the Union Station in Jacksonville, Fla., was burned in January. A Chicago woman lost sixty trunks of French dresses in the blaze. She was en route to a point in Florida where the combined Church properties would not equal in cost the contents of one trunk of her Parisian finery.

Two winters ago a New York woman lost $200,000 at a single sitting in the card room at one of the Florida east coast winter resorts. She died in her rolling chair as she was being wheeled back to the hotel. The loss was nothing; only an incident in her life. The excitement of the play caused death.

A Washington woman stopped several weeks at "The Breakers," Palm Beach, Fla. Her bill, for herself and her companion, was $3,500 a week. When she was leaving her only remark was that she had been treated fairly well. The salaries of the ministers of all the churches there will not total $3,500 a year.

Bearing upon its surface the following very appropriate inscription, "Tell it out among the heathen that the Lord is King," a handsome bronze bell is now en route to the tower of the new St. Michael and All Angels' Church at Wuchang, China, of which the Rev. Robert E. Wood is priest in charge. The bell is a gift of a woman who resides in Boston, and was cast at the foundry of the Meneely Bell Company of Troy.

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VII.

The Lost Countess.

"As we have a half hour before adjournment, let us have another," quoth the Archdeacon. "Presbyter Ruricanus, can you favor us?" Presbyter Ruricanus, like Barkis, was willing, and responded with this tale of the Lost Countess:

"The village of Studley is one of the most picturesque in England, and being within easy distance from London, draws many visitors during the summer. Its quaint old church dates back to Norman times, whose walls are adorned with many brasses, the delight of antiquarians. But the chief attraction of the place is Studley Hall, the seat of the Earl of Studley, who is also lord of the manor. This is a large, irregular pile, built at various periods, the oldest portion being its unrivalled fourteenth century baronial hall, with an oak timbered roof, in which there is a lantern for the smoke to escape from the open hearth in the center of the room.

"Like other ancient manorial houses, it boasts of having been honored by a visit from Queen Elizabeth, on one of her royal progresses, of which she was so fond, and the present-day visitor is shown the suite of rooms prepared for her reception. This consists of bed, drawing and ante rooms. Another important feature is the picture gallery, which contains portraits of the Earl's ancestors, masterpieces by Lely, Van Dyck, Holbein, as well as by others of more recent and modern times.

"The Hall stands in the midst of a noble park of wide extent, comprising several hundred acres, in which flourish hoary oaks and beeches, lightning scarred and riven. Such a place, replete with historical interest and associations, could not fail to be without a family ghost and haunted chamber, of which many stories are current, more or less awesome. On one occasion, its inopportune appearance caused the cutting short of a visit of a royal personage, who departed the next morning, bag and baggage, without standing on the order of his going.

"The ghost was that of a former countess, a woman of a masterful and ambitious disposition, who ruled her household, husband included, with a rod of iron. He, poor man, gladly left her in undisputed control, when he was summoned to the war against Scotland, where he fell on Flodden field. Of their many children, only one, a boy of five, survived at the time of the Earl's death, so the Countess, as her son's natural guardian, maintained her sway during his long minority.

"After her husband's death, she remained in strict seclusion, becoming most overbearing, exacting and avaricious. She stinted herself and her dependents, rack-rented her tenants, promptly evicting them if they failed of their rents, and absolutely deaf to any pleas for help, no matter how acute the distress. Woe to the unfortunate man caught gathering a bundle of fallen branches to warm his shivering family, or snaring a rabbit to feed them. Both whipping and imprisonment were meted out to him and worse for a second offense.

"In the room which later her shade haunted, she received her rents, transacted her affairs, and spent most of her time, locking herself in, allowing no one with her. Occasionally the listening servants could distinguish the jingle of

coins, so they supposed she was counting her money, and storing it away. It was from this room that one day she most mysteriously disappeared.

"As she had not come out for several hours, and neither sound nor movement could be heard, the servants became alarmed and knocking at the door, received no answer. They then informed her son, who ordered a ladder placed against the window outside, for the room was on the second story and easily reached by a long ladder. When this was done and entrance obtained, the room was found empty, with no sign of the Countess, except a light shawl she had worn, lying on the floor. Diligent search was made in every nook and corner of the Hall, as well as through the neighborhood, but without success. Finally they abandoned hope, and as the son shortly afterwards attained his majority, the estate and its management were turned over to him. As he proved kind, generous, and given to hospitality, the Countess would soon have been forgotten, if it had not been for the mystery of her fate.

"But if the Countess could not be found, neither could her large hoard of savings. The village gossips when in their cups, would talk about her having sold herself to the devil, and that her time being up, he had carried her away, money bags and all.

"Then, it was recalled, that a curse had been invoked on her, by one of the victims of her avarice and cruelty, that she should perish with all her gold and her spirit should wander until the tomb gave up her corpse.

"On the first anniversary of her disappearance, one of the servants returning late, after a convivial evening at the village tavern, was suddenly and effectively sobered by seeing the Countess at the window of her room, looking fixedly at him as he passed underneath. His fellow servants laughed at him, but secretly were inclined to believe the story, so it spread with rapidity and gained credence. Then other appearances were reported and the room gained in consequence an uncanny reputation, so it became strictly avoided by the servants after dark, and even in the daytime, they would not venture in alone. Groans and moans, the clink of coins falling on a hard surface were heard at night by those occupying rooms near by, and it was declared that if anyone with a lighted candle should open the door at night, a chilly draught as from a vault would sweep across the room from the fireplace, blowing out the candle. The room therefore was severely let alone and only opened for periodical cleanings and inspection.

"Three hundred and more years had passed, when in the summer of 188— the Bishop of Barchester was being entertained at the Hall, while making a visitation of the parishes in that vicinity. For his use had been assigned the Queen Elizabeth bedroom, which was in the same corridor but at its farther end, as the haunted chamber. The Bishop was not a man to be afraid of ghosts. He was wont to say, that if a spirit should revisit the earth, it would be by divine permission, and could not harm the living. Those who believed in the ministry of guardian angels should have no fear.

"On the night of his arrival, he retired to his room at eleven o'clock, but sat up to attend to his correspondence and compile some memoranda. It must have been half-past twelve, when he finished this work and began to prepare for bed. Noticing that he had not put out his shoes for the servants to clean, he opened the door for this purpose. As he did so, he happened to glance down the corridor, when to his surprise he saw a female figure standing, looking towards him. At first he thought it was one of the guests, but looking at it more intently, he perceived that its dress was very peculiar. Then he remembered the story of the ghost and haunted chamber. The figure or ghost seemed to beckon to him. He acknowledged afterwards that he felt startled, but recalling that he was Bishop of the Diocese and chief pastor of souls therein, his duty must extend also to those not in the flesh. So offering up a prayer for guidance and protection, he walked calmly toward the figure, which as he drew nearer, he recognized from the portrait in the gallery as that of the lost Countess.

"But before he came up to it, the ghost turned and passed into the haunted chamber. Determined to probe the matter thoroughly, the Bishop opened the door and went in. The moon was flooding the room with light so that he could see quite clearly. The Countess (as we may now well call the ghost), stood by the table in the middle of the room waiting for the Bishop. Then she glided towards the fireplace and passed her hand along the end of its mantel, which was of oak, with a heavy carved border of fruits and flowers. She apparently pressed one of these and a panel slid back as she did so, through which she disappeared. The Bishop went hastily forward, but the panel was closed, nor did any of the carved fruits on the mantel yield to his touch. As it was so late, he decided to postpone operations until the next day, when he would consult his host.

"So after breakfast, he asked the Earl to accompany him upstairs and related to him the night's adventure. The Earl almost gasped with astonishment, but became intensely interested. He readily agreed to the Bishop's suggestion that the room should be thoroughly examined, requesting, however, that no one else except his eldest son be told about it. As the Bishop would not be at liberty during the morning, it was agreed that they, with the Earl's son, should meet at three o'clock that afternoon.

"At the appointed hour, the three met in the haunted chamber, with some necessary tools and a couple of bullseye lanterns. Thus equipped, they examined most carefully the panelling, tapping on it to ascertain whether it gave out a hollow sound. For some time, their efforts were unavailing, then flashing a bullseye on the end of the mantel, they minutely inspected the carving. At length the Earl's son noticed that the polish on one of the fruits, an apple, showed the smear of a finger mark. Pressing on this it yielded slightly, and on more pressure being employed, the click of a spring was heard, and a panel in the wall was pushed back, revealing a small, narrow door.

"Thoroughly excited, as there was no key visible, they forced it open with axe and crowbar and found a winding passage with steps leading downwards. Allowing the pent-up air to escape for a few minutes, they descended the stairs, which brought them to another door which was ajar. Pushing this back, a small vault-like room was disclosed, built right underneath the fireplace above, and in part of its chimney stack. Two narrow slits in the outer wall, skillfully screened from observation, afforded some light and ventilation. Four massive chests were ranged along the walls, while in the middle stood a table, on which lay a number of bags, one being open, with its contents of gold coins spilled out on the cloth. A candlestick also was there, with its wick burnt down to the socket.

"Then their eyes fell on a chair, in which sat a woman with her head thrown back, leaning sideways against its arm, with a hand pressed to her heart. Although withered, the features were well preserved, so there was no doubt that this was the body of the lost Countess. She was attired in a dress of much faded silk and velvet with a beautiful lace collar. On her shrunken fingers hung loosely a number of rings, the gold tarnished, but their jewels sparkled, one of these being a large, magnificent ruby.

"Thus the mystery of her fate and whereabouts was solved at last. Evidently she had succumbed to a heart attack while storing away her latest receipts in this treasure vault, of which she alone knew the secret, her husband being dead and she had kept it from her son. Whether death was instantaneous, or whether she had lingered helplessly awhile, could not of course be determined, but there she died, unshriven, unhouseld, unaneled.

"The curse had been fulfilled, that she would perish with her gold and her spirit wander until the tomb gave up her corpse. For her visits ceased after her remains had been reverently removed to the family vault and buried with the rites of the Church.

"The chests proved to be filled with much gold and silver, in plate and coin, besides a quantity of jewels. The plate and jewelry became heirlooms, but the Earl devoted the money, several thousand pounds, to charity, in reparation for his ancestor's want of charity. And as a memento for the Bishop, he had made a beautiful gold pectoral cross, in the center of which, glowing in the light like a burning coal, is set the ruby from the ring on the hand of the Countess."

* * * * * *

The afternoon was well along, when the company finally took their departure. The Bishop, in extending their thanks for the entertainment afforded them, in body and mind, expressed his opinion that we are encircled by the spirit world, and that only a tenuous veil hides it from our sight and observation.

In writing from Hooker School, Mexico City, Archdeacon Mellen describes the conditions as follows: "Some parts of the country that have been free from serious troubles all through the years of the present revolution will suddenly be visited, and then those who are able to do so have to run from their homes and hide in the hills and in the woods, trying to find their way to a place of safety. Sometimes they steal at night in roundabout ways to their homes, gather up something to eat and carry it back to their hiding places.

"The men and women who tell of undergoing these experiences do not seem to think much of it, for themselves, but when they speak of the girls who are safely lodged in the school, there is a strange look in the faces, and an apparent sense of thankfulness which they are unable to express."

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Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

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UNITED OFFERING SERVICE.

The United Offering Service was held in the Cathedral crypt, Thursday, October 12, at 10:30 o'clock, that being as near as possible to the time when the Triennial Service was taking place in St. Louis. The Rev. Mr. Hayes celebrated the Holy Communion, assisted by the Rev. Mr. Oehlhoff, who also made the address. The offering was taken for the beginning of the United Offering of 1919, it having been decided not to add it to what had already been sent on from California.

After the service a brief meeting was held in the Guild room, at which Mrs. Lincoln presided and eleven branches were represented. Miss Gibbs told the amount of the morning collection, $15.66, and read a report of how much each parish had given to the United Offering during the past three years. The total amount from all sources was $3,571.51, this being $13.11 more than the offering of 1913. Miss Heath spoke of the memorial to Mrs. Lawver, saying the first $1,000 was invested and bringing in an income of $50 a year, and that she had in hand all but $117 of the second $1,000, which sum she hoped would be made up by November 19, that being Mrs. Lawver's birthday. Mrs. Lincoln said a few words about the Epistle for the day, to which Mr. Hayes had already referred in his address. She said that if we only realized what it was to "be filled with all the fullness of God," it would not be necessary to ask for $117. The Church would have more money than it could use. The Rev. Mr. Church said the closing prayers.

St. Louis, October 16, 1916.

Dear Fellow Servants:

Fellow servants—that was Bishop Brent's way of addressing us in the great Woman's Auxiliary Triennial Meeting last Thursday, here in St. Louis, where we are having so many privileges. We hope to tell you of them when we return, but without waiting I must write of the Triennial Service and Meeting. A space for delegates was reserved in the Cathedral, and those from California went early enough to be seated together and to have a few minutes to feel the quiet atmosphere of the beautiful building. The reredos is a wonderful piece of carving that would repay much study. The order and reverence of that service we shall never forget—no confusion, no delay, although more than a thousand women partook of the Holy Feast, no need of thinking of details. Leaflets suggesting subjects for thanksgiving and prayer were distributed and were a great help to devotion. The United Thank Offering was presented and hearts and eyes were full as the great golden alms basin, heaped with gifts of thankfulness, was placed on the altar by the Presiding Bishop. Nothing in the Auxiliary life so emphasizes our oneness as the United Offering. We feel it more and more as we know more of scattered branches and isolated women whose self-denial helps to swell its amount.

In the afternoon came the mass meeting in the Odeon, a very large theatre, which was filled with the Auxiliary members and their friends, with a good sprinkling of the clergy who are interested. The officers of the Auxiliary in the Province were hostesses in the long row of boxes, and each delegate had received her invitation to a seat in one of the boxes. My hostess was the President of the Kansas Branch, and my fellow guests were from eight dioceses and districts ranging from Cuba to Minnesota. It would have been pleasant to talk together all the hour, but we all wanted to hear the speakers—indeed, that is the only drawback to enjoyment of the Triennial, one wants to be in at least four places at once!

The speakers and the choir came in and we were all attention in a moment. The first hymn was the National Hymn, and then the Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, welcomed the Auxiliary in his own hearty way and spoke of Western Missions of fifty years ago. There is no one else who makes just the same impression as Bishop Tuttle—who gives the same sense of ripened life, the climax of long devoted service, with such youthful enjoyment of all good things.

One very interesting feature of the Convention is the presence of visiting English and Canadian Bishops. Bishop Montgomery, the Secretary of the Society for the Propagation of the Gospel, was a speaker at the Triennial Meeting, and his benign presence added weight to his earnest exhortation to give ourselves without reservation to God's work.

"The Western Mission of Today" was the topic of the Rt. Rev. Paul Jones, Bishop of Utah. He spoke with great hopefulness, acknowledging the difficulty of the Mormon problem and the indifference of people who have left their religion in the East and become "Westernized," but recognizing as well the improvement in Mormonism itself, and the need of greater opportunity for all the Western people to find self-expression in their religion.

The Bishop of the Philippines, the Rt. Rev. C. H. Brent, then spoke of "Universal Service"—first of God's service to humanity, begun at the creation, reaching down through the ages, co-operating with human life, failing only as human will opposes—our example of universal service to humanity, the highest form of which, for women, is probably giving their sons to God's service.

All through our intense interest in the addresses there had been the anticipation of the announcement of the amount of the United Offering by the Treasurer of the Board of Missions. It came at last, and after enjoying our impatience for a few minutes while he spoke of other things, Mr. King announced the sum—$352,147.04. You may imagine the fervor of the Doxology we sang!

Now came Bishop Roots of Hankow to speak of St. Hilda's School for Girls, thanking the Auxiliary for the teachers and the equipment that make it possible for St. Hilda's to train the Chinese girls to be teachers and homemakers, and to be a model for similar schools among the Chinese.

The last speaker was the President of the Board of Missions, the Rt. Rev. A. S. Lloyd, who is always so appreciative of the efforts of the Auxiliary and always holds before us the ideal we have not yet attained.

How we wished for all the members of the California Branch to share the inspiration and pleasure of the day! I cannot write you the hundredth part of all we are seeing and hearing, but I have asked one of the other delegates to tell you something of another interesting day.

Very sincerely,

MARY A. HAWLEY.

October 14—Today we have had another "one of the most interesting days" in the Woman's Auxiliary in St. Louis. There is so much to tell that one must divide the subjects, and this is to tell you of what took place from 10:55 a. m. until well nigh 1 o'clock in Sheldon Memorial Hall. The auditorium and gallery were packed full to hear the address to be given by Miss Forbes, who had come over from England, braving the dangers of the deep at this critical time to represent the women of the S. P. G. Society. Miss Emery was at her place on the platform, while Mrs. Lewis, the President of the St. Louis Branch of the Woman's Auxiliary, introduced the visitor, and Miss Sleppy of St. Paul, Minn., was the Secretary. Miss Forbes was most strikingly dressed in the uniform that has been adopted in England by the "Pilgrims" who have undertaken to conduct the "Pilgrimage of Prayer" that has come out of the longing in many hearts to turn to higher things through the dreadful war. Miss Forbes was welcomed by the whole house rising to greet her, and she then read a letter from Mrs. Davidson, the wife of the Archbishop of Canterbury, who sent her loving greetings to the Woman's Auxiliary, well remembering the happy days spent with them on the occasion of her visit to Boston with the Archbishop and asking our prayers for the guidance in this difficult time, for the great corporate effort which was being made in England, for the widening, deepening and quickening of the spiritual life of the nation. From October to December there is to be a National Mission of Repentance and Hope, and the "Pilgrimage of Prayer" was undertaken by the women of the Church (reviving an ancient custom) to try to reach the women of England in their homes and villages so that when the men return from the war, purified by their sufferings and sacrifices, they will find the women and the homes purified by prayer and more fit to receive them back.

Miss Forbes then proceeded to tell us details of the "pilgrimage." It received the sanction of the Archbishop, and before setting out the Pilgrims receive the blessing of the Bishop of the Diocese and the Parish Priest. The Pilgrim's distinctive dress is of a middle shade of green, resembling an apron perhaps, reaching below the knees at the back as well as in front, open under the arm, but caught together with a band joining the hem at the bottom. On the breast is a large silver cross fastened on to the "apron," and on the head is a veil, falling over the back, with a silver cross over the band that keeps the veil in place. The Pilgrims are not teachers or missioners, and their keynote is simplic-

. They set forth on foot three to-ther, and come to the people as friends, bear witness to them of a love and wer beyond themselves. No one knows e names of the Pilgrims, for they nply go as "Pilgrim Mary," "Pilgrim lda," "Pilgrim Bridget," etc. Their le for hospitality is: One meal in one use, for one day, for one person, so that one's hospitality is too much taxed d all they insist on is one bed for each rson—for a good night's rest is essent-l after the fatigues of walking from llage to village. The day begins with early celebration, and not a Parish iest has refused this daily celebration, d then they go from house to house, d from school to school, and try to ach every household, having prayers ith the sick and aged, who promise to hold them by praying for them in their ndertaking. And then the open-air ser-ces on the "village green" are a great ature, enabling those who had been at ork in the morning hours to get the essage also. The Pilgrims try to im-ress the importance of family prayers d pray with the family not necessarily ly in the morning for the coming mis-on, for their soldiers, for their enemies d for foreign missions. The response d gratitude has been extraordinary. iss Forbes said her field has been in anchester and there 100 Pilgrims went rth and 170 villages were visited in the rtnight they were on the way. People pened their hearts to the Pilgrims and eceived new encouragement and inspira-ion from their visits. After Miss Forbes' ighly interesting talk, Miss Emery said at after listening to the description of he Pilgrimage of Prayer she thought it ould be very instructive to have a "Pil-rimage of Missionaries" and she called pon all missionaries who were present o come to the platform that their faces ight be seen and known and in one sen-ence to tell what their especial work was. unch hour had arrived and so many were ot present, but as roll call came "Hono-ulu" responded first and Mrs. Folsom said he "did whatever her Bishop told her to lo." Another followed, saying she was only the wife of a Bishop." Representa-ives of the work among Indians in South Dakota, work among the negroes, China, Japan, Deaconesses, etc., followed, and hey all remained on the platform. Then Miss Emery called for the workers who were supported by the United Thank Offering and a goodly number stood up, and this, some one was heard to say, was the most inspiring sight of the day—a visible result of the good of the United Thank Offering made by the women of the Church in their efforts to bring peo-ple nearer to God.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wis-dom and love and power, illuminate and strengthen those who have been ap-pointed to bring about a World Con-ference on the Faith and Order of Thy Church. Give them patience and cour-age, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be estab-lished and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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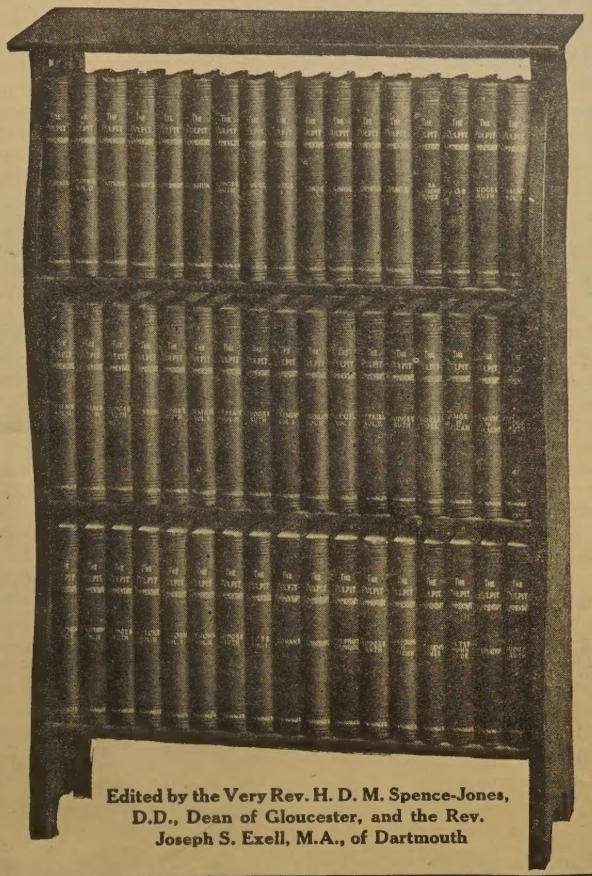

Edited by the Very Rev. H. D. M. Spence-Jones, D.D., Dean of Gloucester, and the Rev. Joseph S. Exell, M.A., of Dartmouth

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The Hon. Seth Low, who died September 17, after serving successively as mayor of Brooklyn and New York and President of Columbia University, was a delegate to the Edinburgh Conference in 1910. Upon returning from its sessions he said: "I went to the Conference thinking that Christian missions are a pious undertaking; I returned convinced that Christian missions are a world force, and just as surely to be reckoned with as are the developments of commerce."

A missionary in Utah tells of meeting in a frontier town a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the Bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about, why we just sit up and listen."

DEPARTMENT OF RELIGIOUS EDUCATION.

Since the last writing it is gratifying to note that parishes and missions are readily taking up the new lesson series put out by the General Board of Religious Education, and so far the criticisms are generally favorable. Mr. Church now has in stock the complete series, so that those using them can round out the work in all grades. He carries the pictures as well.

At the October quarterly meeting of the Alameda Sunday School Teachers' Association the session was devoted to an exposition and discussion of the "Christian Culture Series," led by Prof. Minor of the University of California, who is superintendent of St. Mark's Church School, and Miss Rachel Best, who has charge of the Primary Department at St. Mark's. The Educational Secretary has found that the Primary Department of the Sunday School is most eager to adopt this satisfying course. Where conditions do not make for the full use of the material suggested it can be adopted to meet things as they are.

In connection with the Home Department ideas of the General Board, the Secretary addressed the St. Stephen's Mothers' Club, September 15, and the St. Elizabeth's Guild of Grace Cathedral, September 21. One of her November appointments is for St. Augustine's Guild, Oakland. The title of the address is "The Unifying of Religious Thought and Life," and the subject or main theme is, the child and his religious environment plus his instruction under the Church.

The Diocesan Girls' Teachers' Training Class now meets on Monday afternoons from 4 to 5 o'clock. Although some have left home to attend the University or the State Normal School, and others are enrolled at St. Margaret's House for training, all remain identified with the class in spirit and continue their teaching connection with the Sunday Schools of the Church. As Archdeacon Emery puts it, "This class proves that the training of young women for service certainly makes for consecration." He ought to know, for three have for almost two years been under his observation at Canon Kip, and one at True Sunshine Mission raised the attendance in the primary grade in one year's time from 14 to 40. "Faithfulness in service" may well be the descriptive quality of all the young women of the class. Any girl of high school age is eligible for the work, and she need not pledge herself to teach on entering. Several city primary teachers have been with the girls for the past year and have proved of great practical help in the work.

The Wednesday Morning Bible Class began work October 18. The course chosen for a six-week term is one just sent out by the Church Missions Publishing Company entitled, "A Missionary Study of the Bible." It is certainly magnificent in its sweep, covering the Bible from Genesis to Acts and Epistles. The aim of the course: "To see how the Bible reveals to us that God's purpose for the world is missionary." There is work enough outlined to cover twelve sessions.

Religious education is hoping much from General Convention. May our hopes be realized.

CAROLINE L. FIEDLER,
Educational Secretary,
1215 Sacramento Street.

THANKSGIVING!

Thanksgiving is a day to be thankful. It is the one day out of the entire year in which you are supposed to turn over in your mind all the things you know of for which you ought to be thankful, and think about them, and then *be thankful.* Surely, when there is only one day out of the whole 365 set aside for that purpose, we ought somehow to manage it. But some of us, doubtless, are wondering if we have anything to be thankful for. We *always* have. Now take *your* case, for instance. Your friend, Mary Flynn, has a beautiful new frock, and you haven't and cannot have. That is hard luck, isn't it? But if you think hard and look sharp, you will probably remember that Mary Flynn is troubled with a weak throat, or a poor complexion, or a predisposition to bronchitis, which you haven't. Then how thankful you can be! There is always *something* to be thankful for, if only you look for it, and that is why we have Thanksgiving. Nobody has *everything*, always remember that; and the person you think has a life full of honey and money may very likely have some great, big trouble weighing down upon him of which you know nothing; for the person who has seen the most trouble doesn't usually go around talking about it.

What is the use in being thankful? Why, it makes you feel better, for one thing, so there must be a great deal of use in it. A very cheerful little old lady once said to me: "When I feel myself beginning to get dissatisfied I know it's time for me to start out on a loafing tour." I was interested at once. "Well, what is a loafing tour?" I hastened to inquire. "Do tell me." The little old lady chuckled softly. "Well, Aunt Lilian," she resumed, "I suppose you'll be trying it yourself some day. 'Twould be just like you. First I take a walk through a particular downtown park and look carefully at all the people on the benches. Sometimes I even sit down a while and study the people. You know the sort that's found there—drunkards, men out of work, and women with red faces and stringy hair—poor things! Then I think, 'Why, I'm not like them; I belong to another world, and how thankful I am! I might be much worse off'n I be.' Then I go down to a free hospital and spend a few minutes, and when I come out I feel so thankful my bones are all whole, and that they're not planning an operation on me tomorrow! And to wind up with, I usually take a walk way over to the East Side, or way over to the West Side, near the water, and see all the people who are so much poorer than I, and sometimes I go into a 'movie' over there. And when I come out I feel so thankful that I'm I, and not in the hospital, and not living on First Avenue, and not loafing, homeless in the park, that I don't know what to do. I tell you, Aunt Lillian, when you're discontented the thing to do's to go see people who are worse off'n you, and not people who're better off."

This reminds me of the Optimist and the Pessimist, who met one rainy day. An optimist, you know, is a person who always looks on the cheerful side of things, and a pessimist is just the opposite. It was a horrible day, truly, but the Optimist was all smiles. "Good day," says he to the Pessimist; "how are you?" "Ump!" growled his neighbor; "it's the worst day I ever see." "Well," defended the Optimist, cheerily, "it's a deal better'n *no* day, ain't it?" The Pessimist had to agree. "I'm hard up," he sighed. "The wolf is at my door!" (meaning that he was very poor). "How lucky," beamed the Optimist, "to have a *door*."

THE SERMON THE SUNFLOWER PREACHES.

I want to tell you about a great sermon that is preached to me every morning. The preacher is a flower that grows in my garden and the sermon is its life. It is not a fine flower either—the kind that you find growing in beautiful gardens and parks, in company with tulips and dahlias and roses, but it is a humble plant that is content to grow in out-of-the-way places and in forgotten corners.

A little while ago I planted some of the seeds of this flower and they are blooming now. When I go out in the early morning every one of the blossoms is facing the sun that is just peeping through the trees of the orchard. At noon they have lifted up their heads and are looking straight up into the face of the sun. At evening I find them turned to the West as though eager to catch the last rays of the setting sun. During all the days of their youth they follow thus the sun in his course across the heavens. At last, grown large and heavy with seed, they can no longer turn as of old. Then for the last time they turn from giving their farewell kiss, back to the East, to stand and greet their Lord on his return. They seem to say, "If we cannot longer follow him and can gain but one greeting in the day, let it be a greeting of the morning, a greeting of joy, when our Lord comes forth in all his strength to run his course."

How many boys and girls know the name of my preacher, and how many have ever heard the sermon? The preacher is the familiar sunflower, the sun-seeker, and we call it that on account of its habit of keeping its face toward the face of the sun.

The lessons that I learn from this roadside flower is this: if we seek the face of God as earnestly as this flower seeks the face of the sun, God will bless us and help us to grow strong and beautiful. When you go home take your Bibles and turn to the seventh chapter of second Chronicles, and in the fourteenth verse read God's promise to the people that shall seek His face. He says, "If My people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear them from heaven, and will forgive their sins." So keep your faces turned toward God, in the morning, and at noon, and at evening. Seek Him as earnestly as the sunflower seeks the sun and God will bless you and hear your prayers from heaven.

REV. O. J. COHEE in *Christian Work.*

The new study-class book put out by the Board of Missions for 1916-17, by Dr. Gray, the Educational Secretary of the Board of Missions, is attracting much attention. A critic says: "In 'The New World' Dr. Gray has given us a wonderful book. While intended primarily for missionary study classes of our own Church and thus, of course, a work more or less ephemeral in its character, Dr. Gray has produced a book which will be read long after the special purpose for which it was written has been fulfilled. There can be no hesitation in the statement that this missionary book deserves a place on the most used shelf of the missionary library. We class it with the best works of Moffatt and of Livingston. Indeed, Dr. Gray has given us two distinct volumes in one."

Copies may be ordered from the Bureau of Information, 1217 Sacramento Street, San Francisco. Price, 50c paper, 75c cloth.

Literature of the Day

Seven Maids of Far Cathay. Being English Notes from a Chinese Class Book. Paul Elder & Co., San Francisco. $1.25 net.

Amusingly naive in its quaint idioms, curiously disposed words, dropping somehow into forms that, if they don't harmonize with orthodox conceptions of style or even of grammar, disarm the fault finder by the simple artlessness of each contribution. The book is the "result of a game started by the President of the Woman's Anglo-Chinese College of Neuchang, China, for girls of the graduating class. The notes were read aloud in class, taken down by a stenographer and published without revision." We have no space for extracts and a single brick is not enough to sample a house, but the girls' essays are very readable and there is a good deal of humor in them. One is not skilled in Chinese idioms, but it does not matter in the least whether the book is correct in that regard or not, any more than it would signify if the "Seven Maids of Cathay" had never been to college and never written essays. The book has come into being and it is pretty certain that it will prove amusing and readable.

Chimney Corner Tales. For girls 10 to 15. Caroline S. Allen. Pilgrim Press, Boston. $1 net.

Just what they say they are and fit to be told in that particular chimney corner figured on the cover. The old nursery rhymes are mixed up with the prose and one is by no means sure whether the critics who really matter will approve. But there doesn't seem to be so very much of the nauseous powder veiled under the jam in this case.

Towards An Enduring Peace. A Symposium of Peace Proposals and Programs, 1914-1916. Edited by R. S. Bourne. Introduction by F. H. Giddings. American Association for International Conciliation, New York.

By anyone who can still read and digest the endless literature of the war, this book will be welcomed eagerly, for a very small portion of such reading will surely kindle into larger life the desire for peace. The book contains some 400 pages and does not lend itself to a sketchy or condensed notice such as this paper can only find room for. But the content will well repay the thoughtful readers for whom alone it is intended, whether they can assent to its reasonings or not. For they are the reasonings of acute, able and earnest writers, dominated by the supreme anxiety to find ways and means that may possibly point the way to the peace all the right minded are so earnestly craving and praying for—deliverance from the existing horror of blind and ruthless barbarism.

The House of Delight. Gertrude C. Warner. For girls from 7 to 13. Pilgrim Press, Boston. $1.

Rather out of the normal literature that drifts on to the review table of such a paper as this, and vastly more entertaining than some of it, even though the reviewer is neither of the sex nor by any means of the age the book is intended for. Toiling through a lot of the chaff, possibly well meant for grain, that we are favored with is as climbing up a sandy road to the feet of the aged. "The House of Delight" is a doll's house, of course, the dwellers therein being made vocal by "Betsy, a real little girl," who takes the several parts, provides the speeches, incidents, everything, and is not in the least "grownuppy." If there are any real children left by Mrs. Cramchild and Madame Stuffkids, this book ought to be the joy of their hearts. The book has pictures of Mr. and Mrs. Delight and their quaint entourage, and these will be a good joy also.

Uncle David's Little Nephew. Emma C. Cram. For boys and girls from 10 to 15. Pilgrim Press, Boston. 75 cents net.

Something new in Israel, this adjustment of books to ages, but we fancy that however good the theory may be, it won't be much regarded. It is a story of New England life in the country, somewhere about the middle of last century. It seems like a sort of book children will appreciate. The close is rather pathetic, but it was a case of "All's well that ends well," and it did end well, as all story books should do, both for young children and elderly ones, for there are few who do not share Darwin's rooted aversion to stories closing in disaster and gloom.

The Jolly Year. Patten Beard. Pilgrim Press, Boston. $1 net.

Like all the books from this press, this is gotten up in a very attractive way, is well illustrated and ought to please even the critical audience to whose exacting tastes it ministers. The stories themselves are for reading aloud and seem very likely to find listeners.

The Doctrine and Practice of the Holy Eucharist. Rev. E. Walters. Los Angeles. 50 cents.

More than once or twice protest has been made in these columns against refinement of definition on matters utterly outside the range of human understanding, for it is one of the pitfalls of theology and has generated more heresy than it has strengthened faith or cleared perception. In hardly anything is this more conspicuous than in the attempt to define in two and two make four language the precise nature of the Presence in the Holy Communion. That is utterly beyond our limitations, "Faith believes nor questions how" is, one ventures to think, the boundary line. There is an overwhelming array of Fathers, Theologians, Decrees and Dogmas which can easily be gathered to the pulverizing of this opinion, but for all that the long record of Church history validates it. Through its countless records, is there a solitary instance of a definitive statement clearing up whatever is mysterious in our Lord's sermon at Capernaum or making His words of institution plain to those whose faith is not broad enough or adequately simple to rest content with what Jesus said? In the very first pages of this pamphlet, paragraph four, there is a bewildering use of the word "hypostasis" which goes far to justify the above sentences. The author undoubtedly has a clear idea of what he desires to convey, and it is possible that many may receive it as he intends it to be received. Even so, what clearer conception will have come to them of the real nature of the Holy Communion, or in what way will the soul's life be deepened and intensified? The author is not, of course, by any means singular in his mode of treatment of this supremely important matter, but safety does not always "abide with the multitude of counselors," any more than with the solitary infallible voice. The book seems to be intended for students of theology, but the author must have had in mind advanced students, for the pamphlet is rather too academic for the learner; it seems to presuppose a very wide range of reading and unusual acquaintance with intricate controversy. It is the work of an Oxford scholar and of one who has utilized his opportunities. We may not agree with him, and we do not on more questions than one, but no one can fail to recognize the scholarly merits of the pamphlet, nor the tenacity with which the author clings to and advocates his opinions. But, one thing more, he introduces matters which have been and are in England causes of very

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sharpened discussion, but in America only exist in a quasi dormant state, and not being of dominant importance, it seems rather a pity that the slumber should not be as deep and last as long as that of the Seven Sleepers of Ephesus.

Mr. Brittling Sees It Through. H. G. Wells. Macmillans. $1.50 net.

Plentiful and varied as is the crop of literature produced by the war, it is scarcely possible that there can be anything in the whole product bearing the least resemblance to this, the last effort of Mr. Wells. That is characteristic, for he seldom or ever treads the worn path of use and wont. When on one occasion at least he seemed to have failed to find anything on earth sufficiently uncommon, he made an excursion into the firmament and was certainly successful in the achievement of the unique. The title of this book is rather of the cryptic order and one reader at least has failed to riddle out its probable significance. But titles are, to say the least, arbitrary in these vague days. The story is a product of the war, but the hero never goes to the front. He conceives of it, talks of it, writes *Times* leaders about it from the quiet peace-infused village, impossible to be disturbed out of its brooding quietude by any imaginable external shock whatever. But at length the realization of the war, and some at least of the possible consequences of it, gets driven home through the pachydermatous stolidity of the people of Mr. Brittling's environment, an Essex village with the deliciously quaint, real old English typical name, "Matchings Easy." But there are others besides the phlegmatics of this "sleeping Thorpe"—people quite external to it; a very alert American, for instance; a young German tutor, and occasionally, a lady of title whose manners are in harmony with the reckless impudence that marks her every speech. But the wonder of the book resides in its graphic account of the effect wrought by the slowly-arrived-at conviction of the war, the vague surmises of what might happen and all the queer things people did in their first lapses into apprehension. It seems to have required as much time and as much sledge-hammer argument to drive it into the English mind at last that a very serious thing indeed had really and truly dawned on England, that the long day of her absolute security was passing, as it did to rouse the fatuous, futile government out of its driveling "wait and see" policy, and wake them up out of their maddening ineptitude.

The book, therefore, is a very unusual one and both the art and the English of the author are as far above the ruck of present day novels as the stars are above the earth.

In the last chapter, Mr. Brittling is seen writing notes embodying the conclusions he has reached after long and sore travail, but it is impossible here even to indicate the steps of the evolutionary process. But this is the last:

"Religion is the first thing and the last thing and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God who fights through men against Blind Force and Night and Now-existence; who is the end and who is the meaning. He is the only King . . . . Of course, I must write about Him. I must tell all my world about Him. And before the coming of the true King, the inevitable King, the King who is present wherever just men foregather, this blind, stained rubbish of the ancient world, these puny kings and tawdry emperors, these wily politicians and artful lawyers, these men who claw and grab and trick and compel, these war makers and oppressors, will presently shrivel and pass—like paper thrust into a flame."

Then after a time he said:

"Our sons who have shown us God."

Those who are unable to see the continuity and gain illumination thereby are obviously past hoping for.

THE KING'S HIGHWAY SERIES

In the July number we spoke of a most valuable contribution to educational literature published by the Macmillan Company under the title of "The King's Highway Series," edited by E. Hershey Heath, Ph. D., Professor of Religious Education in Yale University; George Hodges, D. D., Dean of the Episcopal Theological School, Cambridge, and Henry Hallam Tweedy, M. A., Professor of Practical Theology at Yale.

It is a graded system of moral and religious instruction in the form of stories and poems, with questions on each, for the home and school and also just what many Sunday School teachers will find helpful in impressing their teaching upon the minds and hearts of their scholars.

They are graded according to age under the titles: "The Way of the Gate" and "The Way of the Green Pastures," for children 6 to 8; "The Way of the Rivers" and "The Way of the Hills," for those 8 to 10; "The Way of the Mountains" and "The Way of the Stars," for children 11 and 12, and "The Way of the King's Garden" and "The Way of the King's Palace," for those 13 and 15.

All but the first two have been issued and range in price from 55c to 75c. The series should be in every Sunday School. We shall be glad to receive orders for them. Samples may be seen at the Diocesan House.

"The Master's Gift," a dainty card 5¾ by 8½, in envelope, is on sale for the benefit of the Pension Fund—ten cents each. There are two styles, holly, and gold and purple. These are contributed for this object by the author, Adelaide Mabie.

Are you thinking of a memorial gift to your church at Christmas time? It is time to order it if you would avoid disappointment. Let us supply this or other Christmas gifts to your rector and other friends.

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It is time to order Offering Envelopes for the new Church Year beginning December 3rd. Let us also furnish you a Parish Calendar with aprons showing the different Seasons and Holy days in their proper colors. Write for particulars.

Many Sunday Schools are using the new Sunday School material put forth by the General Board of Religious Education. We shall be glad to furnish information as to this or supply any Sunday School or Parish needs.

Let us have your orders soon for Prayer Books, Bibles or other Christmas gifts for the Sunday School or Church. Brass or Silver Memorials, if wanted for Christmas, should be ordered at once to avoid delays as our stock is not large at present.

The CHURCH MISSIONARY CALENDAR for 1917 will be ready in October. The price has been advanced to 30 cents plus postage.

Let us have your orders for these and for THE LIVING CHURCH ANNUAL (60 cents post paid) and the CHRISTIAN YEAR KALENDAR (82 cents post paid) now, that they may be sent as soon as published.

The Church Missions Publishing Co. of Hartford, Conn., have issued in the "Soldier and Servant Series," a most interesting and helpful pamphlet containing "Suggestions to Leaders of Classes for a Missionary Study of the Bible" in six lessons. Price 20c.

Manual No. 10 of the Christian Nurture Series put forth by the General Board has been received. It is entitled "Hearing God Speak Through the Long Life of the Church." A study of the connections that run through the ages uniting the Apostolic Church with the Parish Church of the pupil. This manual includes the first nineteen lessons and is designed for pupils from thirteen to fifteen years, but will do also for Bible Class. The price is 30c.

It is expected that the material for the continuation of the nine courses issued this year will be ready on time so that there will be no break in the instruction.